



BULLETIN **OF THE** **ORIENTAL ESOTERIC CENTER**

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THE ORIENTAL ESOTERIC LIBRARY

PREAMBLE

It will, I know, be a great surprise to you all, as it was to us, to learn of the claim that is being advanced by the ex-Librarian of the Oriental Esoteric Center to the Oriental Esoteric Library as "his own exclusive personal property." We are therefore giving herewith a short and succinct history of the Library from its foundation in 1905 to the present time. This account all of you who are interested in the matter can supplement for yourselves by reference to the back-numbers of your BULLETINS, in which scarcely a week has passed since 1906 without reference to our Library activities.

We have always represented the Library to you as an integral part of our Work, as it undoubtedly is, and always has been from its inception, and we feel, therefore, that the pretension so suddenly advanced at this time calls for some explanation from us, we have been shocked at the nature of this extraordinary claim.

There is no evil, however, without its accompanying good. In times of trouble true hearts draw nearer to each other, for it is at such crucial moments as the present one in the life of an organization that "The Great Sifter" sifts; and, as He sifts, the good grain becomes separated from the chaff, the constructive elements from the destructive, the loyal member from the indifferent one. Each has his opportunity of approaching nearer to the center and of becoming more active and of greater usefulness to our Society, and thus to the World.

These opportunities are milestones on the Path of the true disciple.

HISTORY OF THE ORIENTAL ESOTERIC LIBRARY

In the years 1904 and 1905 a number of Courses of Instruction in the Oriental Philosophy and Comparative Religion were given by Miss A. E. Marsland, the Representative of the Oriental Esoteric Center of Washington, D. C., at her home, first at 1522 Sixteenth Street, N. W., and afterwards at 1443 Q Street, N. W.

Towards the Fall of 1905, the attendance at these Open Talks increased and became steady, and there was a great demand for books and literature to serve as collateral reading and as an aid to the instruction.

In answer to this appeal, the members of the classes were invited to give, or lend, to the Center their books on esoteric subjects to form the nucleus of a Library. There was an immediate and eager response, and before the end of the year several hundred books were upon the shelves of the Lecture Hall.

Already within two weeks of the first initiation of the "Library of the Oriental Esoteric Center" when but few books were actually in hand, its work of usefulness began: a set of Rules and Regulations was formulated and posted up, and the Library was declared open to borrowers.

It was announced that all gifts to the Library and loans of books or MSS. would be held for the benefit of the Center's Library; all dues and receipts from the loan or sale of books were to be put into a Trust Fund, which was to be used for the purpose of buying new books so as to increase the collection and thus enlarge its sphere of work. Dr. H. N. Stokes was put in charge of this Trust Fund as Librarian.

During the remaining months of 1905 and the whole of 1906 and 1907 the work went steadily forward; every Sunday and Wednesday evening, Miss Marsland spoke on some topic of esoteric interest; after the talk, questions were answered and books recommended for collateral reading. Whatever new books were needed for special reference were procured from the funds in hand and from gifts; and thus the Center built up its Library day by day and week by week.

In these early days every one was personally interested in the work of the Center and Library and in the circulation of the BULLETIN, which had been begun in 1904 as the Organ of the Work in all its branches, and much assistance was given by voluntary effort for several years. On Thursday and Friday afternoons, especially, numbers of those students who were profiting by the Teachings were accustomed to come together for work, and the Center was a hive of industry on those days.

All of this activity caused the Library to thrive, financially as well as otherwise.

In November, 1907, the Librarian suggested to the Representative of the Oriental Esoteric Center an increase in the work of its

library by adding to it a Mail-Order section, with the intent to bring in sufficient funds to make the Center self-supporting. This suggestion was favorably received, the more especially since it offered an opportunity of giving out the Teachings more widely than heretofore; and the work, thus increased, spread rapidly.

It had always been customary to insert announcements of Miss Marsland's Lectures in the local papers, week by week; these advertisements also drew attention to the Library; but from the year 1907 and the establishing of the Free Mailing System, the Center began to turn its attention to a wider and more systematic publication of the advantages offered. A much larger field was thus opened up, and advertisements of our Center and its Library will be found in many of the New Thought and other magazines of the years 1908 and 1909. It is clear from these announcements that the O. E. C. Librarian spoken of in them was indisputably in charge of the Center's Library, and not the owner of it. ✓

When the Oriental Esoteric Center was reconstituted, May, 1908, with Miss Marsland as President, at the first meeting of the Directing Council, May 8th, 1908, the Librarian in charge gave a full report of the condition and work of the Library; and a few months later, October 5th, 1909, Dr. Stokes was officially named Librarian of the Center, although the name "Librarian" had been semi-officially in use before.

The Records in the Archives of the Center show continued increase in its Library work through 1909 and the early part of 1910; and in May, 1910, the Oriental Esoteric Center Library was affiliated with the Oriental Esoteric Society, a body which had been recently incorporated in order to carry on the outer or less recondite part of the Center's work. The Oriental Esoteric Center Library was permitted to assume the "workable" name of "The Oriental Esoteric Library," by which it is now generally known. The Library still remained, however, belonging to the Center.

From the time of this affiliation, during the past two years, the O. E. Library has been very active and has done much good work with the Oriental Esoteric Society, whose name, prestige and influence it has been permitted, without question, to use; and the Library has proclaimed itself, and has been declared by the O. E. Society in all ways and at all proper times, to be an integral part of the Work. The Library has even, up to the time of the present claim, used exclusively the official stationery of the organization, first of the Center and afterwards of the Society.

Yet, in spite of all this, the ex-Librarian now claims our Library as his own personal property!

It is true, the Librarian in charge contributed largely towards the upbuilding and carrying on of the work in both time and labor freely given, and money voluntarily donated to the good of the cause, as was stated and believed by all concerned. But has one the right to give, and then, later, demand back?

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I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live by the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

—Abraham Lincoln.

BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its Answers to Correspondents tell you what you want to know and cannot get from any other source. Its weekly "Meditation Page" gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry. It has a parents' page; a young people's section; astrology for the month; comments on current events from the esoteric standpoint, etc.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits. ✓

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

MEDITATION

We say to the disciple, when he asks the way to the little Path, "One of the doors is Self-Sacrifice," because we know that this is the outward sign of that inward growth which he craves.

The possibility of making a sacrifice is the sign that the soul is beginning to assert itself over the body and its desires, and he who would increase that power must live a life of Self-Sacrifice; that is, he must allow his *soul* full sway and as it grows strong within him, so will his outward life bear the impress. Soul means Sacrifice, yet, paradoxical as it is, for the true disciple there is really no such thing as sacrifice.

In those moments when he gives of the Great Depth of his Soul to some Sacred Ideal, to touch some profound depth or to rise to some sublime height, which *he knows has to be reached by him* and which he strives after with all his might—in those moments his feeling is far from that of sacrifice, in the sense of depleting himself. "Deep calleth unto Deep," and though to the onlooker he seems to make great sacrifices . . . to his own consciousness the reverse of this is more nearly true.

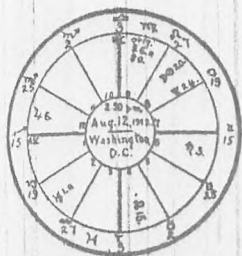
When the Deep within answers to the Divine Deep, it cannot then be *sacrifice*! How gladly does the disciple answer "Here am I, send me!" How fully does he realize that all he can give and all he can do, his noblest deed and most unselfish thought, are not sacrificed, are not parted from him, but are only tributes which his lower self pays to his higher self to further the expansion of his own Being.

THE LAW OF SACRIFICE .

1. Thy life is naught without sacrifice. The more thou givest, the more thou shalt receive. Thou receivest only that thou mayest be able to give.
2. I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
3. Think not that outer sacrifice unites thee to thy Higher Self.
4. Better than the sacrifice of any object is the sacrifice of wisdom.
5. It is ever the fire from above that kindles the sacrifice upon the altar.
6. When a man sacrifices himself to the idea that he defends, by his act he creates in the astral, and in the spiritual world above, currents of wondrous power. This is the occult reason for the effect produced by persecutions and martyrdoms in stimulating and aiding the future development of the race.
7. To those who know the true nature of Virtue, Self-sacrifice does not exist, for it is no sacrifice but a joy to give.

ASTROLOGICAL FORECAST

for the lunar month beginning August 12th,
1912.



This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

With the satellitium in the 9th house square to Jupiter near the 1st and the major planets also quite adversely aspected, one of the most conspicuous features of this lunation will be a contentious, disputatious tendency among those interested in any way with law, politics, science, philosophy, medicine and studious matters generally. Much energy and time will be wasted in bitter, fruitless, non-pertinent discussion and criticism. Occult students and others interested in the search for truth rather than personal glory and victory should keep in mind constantly the ultimate ends they are seeking during this period rather than any temporary advantages that may present themselves. Like all other so-called adverse periods, it may be used as a means of growth by the true and sincere student. It resolves itself mainly into a choice of controlling and utilizing the unusually powerful influences generated by such a grouping of planets or of being swayed and driven by them. The majority of us are unable or unwilling to use more than the mild and so-called beneficent influences. This period will afford opportunity to many to practice control of the more powerful.

Railway and marine accidents will continue to furnish news for the daily press, and children and women on pleasure bent will suffer mostly in them. Financial matters will show rapid changes, some decidedly good, some not. People with weak lungs and chest should use much care and discretion during this lunation, as bronchial and pulmonary ailments will be prevalent, as well as acute diseases of the digestive tract.

The President's opponents will be active and critical, but he has powerful, stubborn influences at work in his favor and it is likely that the working class will be more inclined in his favor than for some time past. There will be but little progress in legislation. The Equal Suffrage question will be one of the prominent subjects under discussion in political circles and elsewhere during this period, though but little apparent advance can be expected. E. W.

DREAM THY DREAM

All bare and brown the rose-bush falls asleep
To dream the winter long of her ideal,
Until with Spring her harbored forces leap
And give the world a wealth of roses real.

A garden-full of thoughts thy hand may hold
In pansy, heliotrope and poppy seeds,
Each seed a pictured flower doth enfold,
Till life will let it blossom forth in deeds.

Hast thou a vision thou wouldst bring to birth?
Be as the acorn to the mighty oak;
Sleep if thou must within the arms of earth,
But dream thy dream, thy hidden might invoke.

The bush contains the rose, the seed the flower,
Fruition comes to all beneath the sod,—
And Man?—He bears within himself the power
Of living truly that he may know God.

—Ariel.